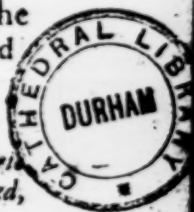


No title printed with this Treatise

I. VII. 71

A short Treatise of Altars, Altar-furniture, Altar-cringing, and Musick of all the Quire, Singing-men and Choristers, when the holy Communion was administred in the Cathedrall Church of *Durham*, by Prebendaries and Petty-Canons, in glorious Copes embroidered with Images. 1629.



Written at the same time by Peter Smart, Senior-Prebendary of the said Church, a little before he was expelled, deprived, degraded, and imprisoned for the space of twelve yeares, till the second yeare of this present Parliament, by the Bishops and Commissioners of Durham, London and York, for preaching against superstitious vanities, and opposing them, and alwayes before, their unlawfull innovations brought into Durham Cathedrall, by B. Neal and his Chaplains, after the death of B. James, who died in May. 1617.

Thus, by the means of B. Neal and his Chaplains Altars and Images, &c. were brought in.

THUS and then, and there began the setting up of Altars, and Images, with a multitude of superstitious Ceremonies, changing of services, and corruptions of Sacraments: which beginning in *Durham*, have since that time spread themselves over all the Cathedrall, Collegiate Churches, and Colledges in this Realme; yea and many parish Churches have set up Altars, Images, and Organs, where they were never before since the reigne of K. *Philip*

Then, after the death of B. James, in May. 1617. There, in the Cathedrall Church of *Durham*, first which they spread over all England.

*Secretly printed
about 1640*

and *Q. Mary*; of all such alterations, and Popish Innovations in our Church, Bishop *Neale* laid the foundation, who being an old Courtier, ambitious, violent and cruell against all that gainsaid him, and opposed his doings: and despairing to climbe to high preferment by learning and Preaching, (which he could not abide) hee set his minde wholly upon advancing Cathedrall pomp, and glorious Ceremonies, easier a great deale to be performed and practised by an ignorant ideot, who hath onely the outside of a man, then the making of Sermons, or writing books, so that in few yeares he got the government of many Cathedrals: first, Westminster, which once was a Bishoprick, and yet hath Episcopall jurisdiction: secondly, Rochester, thirdly, Coventry and Lichfield: fourthly, Lincolne: fifthly, Dunham: sixthly, Winchester: seventhly, the Archbishoprick of Yorke. Thus saie Doctor *Richard Neal* upon 7. hills, 7. Seas, he Lorded it upon 7. thrones above thirty yeares, in the last twenty of which he preached not three Sermons, which is the principall office of a Bishop, as *S. Paul* teacheth: Yet at the censure of Doct. *Bastwick*, he said openly, that he was made Bishop by our Lord Jesus Christ, and consecrated by the Holy Ghost: unto what office? and what to doe? to hinder Preaching? to persecute Orthodoxe and painfull Preachers? to countenance, cherish, and maintaine schismaticall, hereticall, and traiterous Arminians and Papists, *Cosin*, *Linsell*, *Burgoin*, *Duncan*, &c. to heape livings and Church dignities upon his creatures, and favourites, idle loiterers, unsatiable cormorants, seven or eight a peece, above all meane and measure: for what good of the Church and Commonwealth did our Lord Jesus make him Bishop, and the holy Ghost consecrate him? to weare a Rochet: to set out cere-



Ceremonies : to defile the Church of God with Altars
 and Images : to gather riches by oppression of his ten-
 nants, and to play the ravenous Wolfe, in devouring so
 many thousand flocks which he tooke upon him to feed
 in seven Bishopricks, the hundred part of which he never
 saw, nor one of a thousand ever heard the voice of their
 Lordly shepheard, their Bishop, their ghostly Father, and
 the Pastor of their soules, as he would be taken to be, be-
 ing chosen to the office of a Bishop by Christ, and conse-
 crated by the holy Ghost. I have knowne this man about
 sixty yeares, (for we were schoole-fellowes in Westmin-
 ster) when he was plaine *Richard Neal*, and I *Peter Smart*,
 under Deane *Goodman*, and Doctor *Grant*; hee was then
 counted an heavy-headed lubber, put out of that schoole
 for a dunce, and a droane, as himselfe confessed at his last
 Visitation in Durham, 1627. saying openly in the audi-
 ence of many, that the three last yeeres when he was a
 Grammar scholar of Westminster, he made no exercise at
 all, whereupon it came to passe, said he, that when I went
 from Westminster to Cambridge, I could not so much as
 write true Orthography (put letters and syllables rightly
 together in Latin) and I cannot do it yet : What ? not
 make true Latin, being a Doctor 60. yeares old, when he
 had passed through five Bishopricks, and was to be trans-
 lated to Winchester, and Yorke, the two greatest in Eng-
 land, after Canterbury. But, howsoever he was an igno-
 rant and unlearned Grammarian, he profited better in di-
 vinity, he had learning enough to run through 7. prefer-
 ments, seven Bishopricks, containing the one half of Eng-
 land, in all which, his principall care and study was to en-
 rich himself, and his kindred, Chaplains, creatures, and
 favourites, which he made non-Residents, and Tot-quots,
 heaping upon them all manner of preferments, benefices

This Bishop
 (said M. Kir-
 ton in the
 Parl. 1628.)
 though he
 hath leape
 thorow many
 Bishopricks,
 yet he hath
 left Popery
 behind him.

and dignities, to the intent they might flaunt it out bravely, and assist him their Lord and Master courageously, in setting up Altars, Images, Organs, Copes, Candlesticks, and all manner of Massing furniture, especially in persecuting painfull Preachers, under the name of Puritans, though more conformable then themselves, and in hindring Preachers from confuting Popish opinions, and Arminian doctrines, concerning Altars and Images, and other superstitious trinkets, with which he pestered the Church of Durham, and many other places where he had authority, as remains upon Record in the Parliament, 1628. and printed lately, 1641. In the 45. page thus wee reade, Doctor *More* called into the house of Commons, saith, he was referred to the Bishop of Winchester (Doct. *Neal*) to be censured for a Sermon preached by him: The Bishop he had heard him preach and deliver many passages against Papists, which pleased King *James*, but he must not do so now: this and more Doctor *More* himselfe told me, before Doct. *Sibs*: Again, the Bishop said to him, you have a brother that preacheth against bowing at the holy name of Jesus, and of bowing to the high Altar: and that the Communion Table stood as in Ale-houses, but he would have them set as high Altars: This Doct. *More* delivered in writing to the Parliament: And in pag. 33. we reade, that Sir *Dudley North* informed the House, how the said Bishop *Neale* told Doct. *More*, that hee had often heard him preach against Popery (which he said was well liked of then) but now you must not doe so, whereupon the Doctor said, that if occasion did serve, he would not spare to do the like now, to whom the Bishop further replied, the times were not the same, & therefore you must not.

Whereupon Sir *Rob. Philips* said, By this you may guesse, that this Bishop had a hand in setting up those Ceremonies

The Kings
Chaplain
and Prebend
of Winchest.
Pag. 45.

Pag. 45.

The Prince
was then in
Spain.
D^r Marshall
related as
much said to
him by the
Bishop of
Winchester.
pag. 40.

remories in Durham, and that he beares good will to-
wards them, labouring to make Durham and Winchester
Synonimaes: This reflects upon his Majesty, said he, as if
the King should not be pleased, that men in their Sermons
should refell Popery, pag. 33.

The like D. More told me of Bishop Neale's Chaplin, D.
Duncan now Prebendary of Durham, how insolently he
shooke him up, being an ancient Doctor, and Prebendary
of Winchester, about an high Altar to be set up there, and
to be bowed unto, as in Durham. But concerning Bishop
Neale's protection of his Chaplin Coxens when he was accu-
sed of high treason, for denying the Kings Supremacy, and
giving as much authority to the fellow that rubs his hor-
ses heeles, as to his Majesty: you shall have more out of
the Diurnal of the said Parliament, 1628. when that Ar-
ticle of the impeachment, and the prooffe thereof shal be
examined in its order and place. To conclude, that which
Bishop Neale could not doe in his owne person, his Chap-
lains and favourites of the Arminian faction, did in other
places: D. Laud B. of S. Davids, B. of Bath and Wels, B. of
London, and Archbishop of Canterbury, D. Linsell Dean
of Lichfield, B. of Peterborough, and B. of Hereford, D.
Corbet B. of Oxford, and B. of Norwich, besides his fol-
lowers, B. Wren, B. Mountague, B. Howson, B. Goodman, B. Man-
waring, B. White, B. Field, B. Wright, and B. Harsnet who
made this Epitaph of himselfe,

Samuel Harsnet { *Episcopus Ciceſtrenſis Indignus.*
Episcopus Norwicensis Indignior.
Archiepiscopus Eboracensis Indignissimus.

Most true, he Lorded it so long til he should have come to
Grace, but the longer he lived he decreased in grace, he
descended from bad to worse, from worse, to worst, as he
ascended from high to higher, from higher to highest; even
the

D. Beard said
that D. Als-
hasterpreach-
ed flat Po-
pery at Pauls
Crosse

The Bishop
of Winche-
ster comman-
ded him as
he was his
Diocesan,
that he
should preach
nothing to
the contrary.
pag. 40.

the titular grace of a most unworthy Archbishop. Al these Bishops were zealous maintainers of Altars, and Images, and other superstitious ceremonies, depending upon Altars, so that *B. Neal* and *B. Laud* with their factious associates, and creatures, have beene *Nostri fundi calamitas*, the ruine, the calamity and misery of the noble Church of England, which they have pestered with Ceremonies, and corrupted with unlawful Innovations, wherewith they have hindred edification, and instruction of the people by preaching, so that for the most part they are as ignorant, as ever they were in the blinde times of Popery.

they are as ignorant in the grounds of Religion, and as unable to render an account of their faith, as they were when all the Service was in Latin before the first reformation in the reign of *K. Edward* the sixth. And how can it otherwise be in those places where Liturgies are onely read by unlearned Curats, or learned loytereis in the Ministry, without preaching: or with such scarcity of Sermons, not above one in a moneth, nay one in a whole yeare, as it was and is in most Parishes, if not all the countrey towns of Wales, and too many in England, where atheisme, profanenesse or idolatrous Popery abound. No one thing (saith *B. White*) hath been a greater scandall to our Church, then the profane negligence of conformable Ministers: then their loosnesse of life, their avarice and ambition in heaping together benefices and promotions, and then a grosse neglect in discharging their duty. On the contrary (saith he) nothing is of greater moment to perswade the people, then when they shall observe their Ministers diligent and industrious in serving God, and promoting the salvation of Christian soules committed to their charge. O ye reformers of the Church, learn this of a Bishop, and amend this fault, which *B. Laud* would never do.

The

B. White in
his Epistle to
Archbishop
Laud in his
book of the
Sabbath.

The principall Points delivered in this short Apologeticall Treatise.

- 1 Concerning the Communion-Table, falsely termed an Altar, what manner of furniture is forbidden, as being superstitious, where it must be placed, and how covered. pag. 1.
- 2 D. Hall against innovations and bravery in Gods worship, contrary to the doctrine of Durhamers, B. Neale and his Chaplains, Colin, Lindsell, &c. p. 2.
- 3 Bernard against the vanity of such which preferre the glory of materiall Temples before poore Christians, the Temples of the Holy Ghost, as Durhamers doe. p. 2.
- 4 B. Moiton out of Hierome and Malachy against sumptuous ornaments. p. 3.
- 5 The Homilies, and Hemingius, concerning true and false ornaments of Churches. p. 3.
- 6 Bernard, Augustin, &c. against the statelines of Temples, & gawdy ornaments, especially at the Sacraments, which hinder devotion. p. 4.
- 7 Hierome of the riches, brave furniture, and musicke in Solomons Temple, not in synagogues, nor to be imitated in Christian Churches, into which Pope Vitalian was the first that brought Organs, p. 5.
- 8 Athanasius, Constantine the great, Basil of Church-musicke, and Psalmes. Vitalian hindred preaching with his piping and chaunting, as some of our Prelates do now. p. 6.
- 9 Justine Martyr and the whole Primitive Church retained the singing of Psalmes, but they abandoned Pipers and Chanters: and though David ordained instruments of musicke for the Temple, yet we may not imitate them no more then we can Aaronicall Vestments. p. 7.
- 10 Our Church ordaineth, that all things be done to edification: but by immoderate musicke, both Service and Sacraments are worse understood, and turned to theatricall stage-plays. p. 8.
- 11 Durhamers would not suffer the Sacrament of Baptisme to be ministered without an hideous noise of Organs and singers, with the sight also of many brave images on the Font. But our Homilies teach that we must praise God that our Churches are quit of images and organs. p. 9.
- 12 The Church of England termeth Images, Organs, Altars, processions and beathemish abominations, yet Durhamers vaine and maintain them fonsly. p. 10.

- 13 They bow down often and profoundly before their Altar, never toward the Bible, or the body and blood of Christ in the consecrated Elements, as if the Altar were holier then Christs body, and the Bible, yet they say they worship God, not the Altar: the second Commandement and B. Buckeridge teach otherwise. p. 10.
- 14 B. Neels Chaplains, Cofin, Linsell, James, Duncan, &c. call bowing to the Altar a comely gesture, and they practise it very often, and profoundly, especially as their coming in and going out, as if they would salute God, making a low leg before they kneel down to pray: and when they have done prayer, going out of the Church, turn back to look on the Altar, towards which they make another profound leg, taking as it were their leave of God, and departing from God, Whom they leave at the Altar. A most absurd foolery. p. 12.
- 15 There was never in the world a more abominable idoll then Durham Altar. p. 14.
- 16 Christ upon earth was never so worshipped by bowing down of bodies as Durham Altar hath been. When it was a table standing in the midst it was as holy as now, yet then it was never bowed unto. p. 15.
- 17 D. Cofin & his fellows which obtruded to the Church such fanatical and idolatrous ornaments, are they not seditious innovators? p. 16.
- 18 May not the people of Durham be exhorted to communicate in their own Parish Churches, as the Law commands them: and forbear to communicate in the Cathedrall Church, where it is not rightly administrated? yet this is a principall objection against me in their Durham and Yorke Articles and Censure. p. 16.
- 19 The representation of the death and passion of Christ is an action of humiliation, of sorrow and weeping. Why then should our Cathedrall Priests, of Durham, pompously and gloriously attired in sumptuous Copes imbroidered with images, come to a brave painted Altar with Pipers and Singers, making delicate melody, in such a time of humiliation? p. 18.
- 20 Such objects of vanities allure the peoples eyes, eares, and minds from sorrowfull meditations of our Saviour Christ his death on the crosse, and our finnes which caused the same: for which we can never sufficiently testify our thankfulnessse, by afflictting our selves with mourning and teares. p. 19.
- 21 God is angry with us for our finnes, which deserve eternall condemnation, if he should enter into judgment with us. Therefore we must not turne our mourning into merriment, when we would pacifie our angry Judge. p. 20.



H. B. Communion-Table must not have superfluous and superstitious ornaments, not allowed by the Book of Common Prayer; Injunctions and Canons, in which whatsoever Ceremony is not hidlen, it is forbidden it is unlawfull it is superstitious. As the Canonists teach, *Superstitiosum est, relictis Rubricis & directoria Ecclesia, alias Ceremonias adhibere pro sua devotione.* Leaving the Rubricks and direction of the Church to use other ceremonies for devotions sake, that is superstition.

The Rubrick and Canon command, that the Communion-Table shall stand in the body of the Church or Chancell, where Morning and Evening Prayer are appointed to be said: and it must stand covered with a carpet of silk, or other decent stuffe, with a faire linnen cloth at the time of the Administration. And therein Cathedral and Parish Churches must be alike, they must be uniforme, such the Act of Uniformity.

Therefore the Table (not Altar) must not be removed to the East end of the Quire or Chancell, as farre as can be from the congregation: it must not have a costly Velvet cloth with gold fringe and unbroyded with images: much lesse may it have *B. Neales* precious golden Pall to cover the Altar, having upon it the false story of the Assumption of our Lady, then which a more abominable Idoll all Popery cannot shew.

Neither must it be a sumptuous Altar of Stone, gilded, painted and polished bravely, tamped to the ground, having crosses, crucifixes, corporals, basons, tapers, or candlesticks set upon it; which by name are forbidden in the 23. Injunction. And never can I find them allowed in any well reformed Church: sure I am, they were never in *Durham* Church till Bishop *Neale* came to that Bishoprick, 1617.

The Communion-Table must not have superfluous and superstitious furniture, but such only as is prescribed by the Church of England, not such as Bishop Neal with his Chapleins brought into Durham, and polluted the same with superstition and idolatry.

3
B. Halls excellent
lessons against
Innovations
and affected
bravery in
the worship
of God, and
consequently
against Dur-
ham Innova-
tors, with their
sumptuous
altar, organs,
copes, &c.

2 It is a dangerous presumption, saith a learned Father of our Church, *D. Hall* now Bishop of *Exeter*, to make innovations, if but in the ~~ceremonies~~ *ceremonies* and God's worship.

These ~~ceremonies~~ *ceremonies* which would seem to grace the institution of ~~God~~ *God*, are ~~disgraceful~~ *disgraceful*.

That infinite Wisdome knoweth best what will please it selfe, and prescribeth accordingly.

The foolishness of ~~God~~ *God* is wiser then the wisdome of men. Idol-
ltry and falshood is commonly more gawdy and plausible then
truth. That heart which can see but ward homeliness despite the
Ordinance of God, is already alienated from true religion, and lies
open to the greatest superstition.

Never any Prince was so foolishly idolatrous, as that he wanted a
Priest to second him. An *Priest* is fit to honour an *Abaz*.

Greatness could never command any thing which some servile
wits were not ready to applaud and justify.

Thus much saith *D. Hall*, whose excellent lessons if the new-
fangled innovators and corruptors of our *Durham* Church would
have learned and followed, no sermon need to have been preached
against superstitious vanities: with superfluity of which it is ex-
ceedingly pestred at this day by our idolatrous altar-building
Priests, without any direction or approbation of our religious
Kings and Princes, who in their Lawes forbid both alters and
images, and all other superstitious rites and ceremonies.

For they (*Bishop Neales* Chaplains) have taught the people in
their Sermons, that too much cost cannot be bestowed upon Christ.
that is, the Church and Church-ornaments, brave Altars, rich Al-
tar-furniture, gorgeous Vestments, Sumptuous Organs, glorious
glasse-windowes, painted, gilded and garnished images, and other
excessive bravery, vaine and unnecessary, which hath cost the
Church of *Durham* above 2000. pound, wring'd out of poore
mens purses, to the utter undoing of many poore tenants.

3 What would *Bernard* say, if he were now alive, and saw
the glory of our Abby-Church (as it is called) the superfluous orna-
ments of which have cost more then would build a faire Church:
who thus writeth *Ad Gul. Abb. item*, to Abbot *William*, making
this exclamation: *O vanitas vanitatum, sed non vanitas, quam insu-*
niar: fulget Ecclesia in parietibus, sed in pauperibus eyes. O vani-
ty of all vanities, but whether more vaine, or more mad, I know
not; the Church shineth in trimly decked walls, but in the poore
members

3
Bernard cri-
eth out a-
gainst the ex-
cessive vanity
of sumptu-
ously adorned
Churches; and
the neglect of
poor Christi-
ans, the tem-
ples of the
Holy Ghost,
which is
worse now in
Durham, then
in the time of
Popery.

members of Christ, it is asked and needy? And who dare withstand their vaine and mad courses? who dare gainsay them; or mislike their doings? if any do so, let him look for no better then to be persecuted to death: for they teach the people, that such are very *Iudas'es*, Counting all to be vain; that is bestowed upon Christ; as if Christ were in walls, Altars, and Images, more then in the temples of the Holy Ghost, the bodies and soules of poore Christians: whereby the people learne to contemne their own parish-Churches, because they are plaine and simple, after the old fashion, handsome enough and decent; though not so proud and stately, not brave and magnificent, as this Cathedrall Abby; as now it is adorned passing gaily with paintings and gildings.

4 This foolish error, and superstitious folly is thus refuted by D. Morton now Bishop of Lichfield in his Appeal: If any haply shall contemne the worship of God because it is not sumptuous, he shall but renew an old infested superstition of the Iewes, who esteemed an Altar built of unhewn stones, to be but a prophane and polluted thing: As *Ieremie* hath observed upon the first of *Malachy*. *Reversus de Babylons populus, Altare tantum inopoliis lapidibus extruxerat*; the people of Israel, returning home from the Captivity of Babylon, built an Altar of rough stones unpollished, before there was a Temple, or walls of a City: *Esdr. i.* and they esteemed their religion contemptible, because the ornaments of the Temple were wanting: to whom God speaketh by the Prophet *Malachy*.

You thinke that mine Altar is polluted, the sacrifices also laid on the Altar, and the fire that consumes the sacrifice you count to be unhallowed and defiled. Neither understand ye that Almighty God, regards not, nor looks for either gold or precious stones, or a multitude of sacrifices, but the willing minds of them that bring their oblations.

5 Agreeable to this is the doctrine of the Church of England, in the Homilies against the perill of Idolatry, and superfluous decking of Churches; which utterly disalloweth our abominable ornaments, Altars and Images, and teacheth wherewith Gods house is truly adorned; which are these.

The Word of God ought to be read, taught and heard: the Lords holy name ought to be called upon by publike prayer, and thanksgiving: his holy Sacraments ought duly and reverently to be

4
B Morton
out of Ierome
upon Malachy
calleth it
a festred superstition
of the Iewes, to
esteeme a
brave Altar
and ornaments
of gold
and silver
better then
the godly
hands of them
that bring
oblations.

5
The Church
of England
in the Booke
of Homilies,
and Hemingus
shew
what are true
and false ornaments
of
Gods Church
acceptable to
God, and profitable
to
men.

be administred (not gawdily, hauntingly, theatrically) due reverence is stirred up in the hearts of the godly, by the consideration of these true ornaments of the house of God, and not by any outward ceremonies, and costly and glorious decking of the said house or Temple of the Lord.

Prædantur ornatum, scilicet Hemingius, ꝑ illi ornatui adiunctum sit ullum periculum, sit maledictum. They pretend that Altars and Images are set up in Churches for ornament, but cursed be such ornaments, to which the peril of Idolatry is joyned.

And again; *Spiritus Sanctus, scilicet Ezechiel, Ch. 20. vocat Idola abominaciones oculorum, sed pulvis & cinis ea vocat ornamenta oculorum.* The Holy Ghost calls Images and Altars, (all such as God appointed not) the abominations of the eyes, but man that is but dust and ashes, calls them ornaments of the eyes.

And then he concludeth, *Veni ornatui templorum, utilis, & Deo gratus, est cancio, cantio, oratio, communio, & non hac qua vel impediunt, vel viriant:* The true ornaments of Churches, profitable to men, and acceptable to God, is the preaching of Gods Word, the singing of Psalmes, the administration of the Sacraments and prayer, and not such things as do hinder and defile the same.

This is the doctrine which the Church of England teacheth in sundry places in the book of Homilies, in the Articles and Injunctions, that Images and Altars, superstitious ceremonies and superfluous ornaments, piping and singing, beautifying of temples beyond all meane and measure, pollute and defile the house of God: and none but rotten members of our Church can say the contrary.

6 Bernard also reprehended in his time excessive heights, and immoderate lengths of Churches, because he misliked worldly magnificence in the spirituall service of God, who dwells not in Temples made with hands.

So likewise doth *Augustine, Jerome, Iustin Martyr* and others, they condemne gay ornaments and pompous spectacles of glittering pictures, with melodious tunes of pipers, and singers in the spirituall service of God, especially at the administration of the Holy Communion and Baptisme; because they hinder godly meditations upon our Saviour Christ his bitter death and passion, and our regeneration represented unto us in those mystical Sacraments. For thus writeth Bernard in his Apologie against the superfluous ornaments of Churches: I let passe the great stateliness of temples, their immoderate lengths, their vaine breadths, their sumptuous

6
Bernard, Augustine, Jerome, &c. reprehend the too too great magnificence of temples, especially when they are made theaters, rather to delight the peoples ears and eye, with melodious tunes, and pompous spectacles, then oratories to pray and praise God, and be edified by preaching.

sumptuous

ptuous polishings, their curious paintings, which while they draw the sight of them that pray unto them, they hinder their affection, and they seem to me to resemble the old custome of the Jewes. Mark this, saith a learned writer in his Commentary on *Iude*, how *Bernard* saith, that those things which now adayes the defenders of superstitious vanities, in Popery say, were ordained to help devotion; as gilded images and costly ornaments, curious and sumptuous paintings, and polishings of Altars and Temples; they are so far from helping, that they hinder devotion, they withdraw, saith *Bernard*, not only the sight of them that pray, but their affection also, and they smell rather of Judaisme then Christianisme.

7 And *Jerome* in his Epistle to *Nepotian*, concerning the life and conversation of the Clergy, saith: *Iewrie* had a rich temple, and all things then made of gold: then those things were allowed of the Lord. Then, that is, they are not now allowed of the Lord.

And where were they allowed of the Lord? Not in the Synagogues, which the Jewes had in all cities of the countrey, where they assembled to heare the Law and the Prophets read and expounded every Sabbath day: they had not there either Altars, bloody sacrifice or incense, golden vessels, or Priestly vestments, muscicall instruments or singers, but only in the Temple of Jerusalem, as *David* the King and Prophet, by the instinct of Gods Spirit, ordained there to be used only when solemne sacrifice was offered. For thus writeth *Arian Montanus*: *Fuit in templo suggestum, inter sacerdotes & populum, atrium constitutum, in quo Levita musicis instrumentis solennium & quotidianorum sacrificiorum tempore canerent.* There was a pulpit, gallery or scaffold erected in a great roome or court betwixt the Priests and the people, where the Levites might sing and play upon their muscicall instruments, when the solemne sacrifices were daily offered. Daily, saith he: but *Flavim Iosephus* the Jew, being himself both Priest and Levite, knew better what was done: he in his seventh book of Antiquities saith: *David*, that renowned Prophet of God, devised many instruments of musick, and he taught the Levites to sing and play hymnes to the Lord, *per Sabbathorum dies, aliisque solennitates*: at the solemnities of Festivall dayes and Sabbaths. Therefore not every day in the week, nor thrice every day: they did not turn the houres of prayer into solemne services, with piping and chanting, morning, and evening, and mid-day, as our new-fangled ceremony-mongers of late most audaciously attempted

The Jewes had but one temple in the whole world, and that was beautified with all manner of sumptuous ornaments, altars and vestments, for the Priests to offer sacrifices, which could be done nowhere els, it had singers also and muscicall instruments. But the synagogues (which are answerable to Churches) where the Law of God was read and expounded every Sabbath day, had none of these ornaments, neither Priests, nor priestly vestments, nor altars, nor sacrifices, nor musick, either instrumentall or vocall, neither should our Church have the like, because they are synagogues rather than temples. Synagoga, a congregation, an assembly.

ted to do in this Church of *Durham*, and did so indeed the space of two years without authority, contrary to the Injunctions, statutes and customes of our Church, which they were sworn to observe.

Vitalianus himselfe was not so impudently presumptuous, who was the first Pope that brought Organs into Churches, not into his own Chappell at *Rome*, (for there they are not yet, nor ever were, saith Cardinall *Cajetan*) not to be used but onely upon Holy-Dayes: and this he did about the yeare of our Lord 660. about 60. years after *Gregory* the great, who would never have allowed such excesse of piping and chanting. Of this *Vitalianus* borne at *Signinm* a town in *Italy*, thus writeth *Mantuan*.

*Signius adjunxit, molli conflata metallo,
Organa, quæ festis resonant ad sacra diebus.*

First Pope *Vitalian* to the fingers joyned his Organs,
Which might on Holy-Dayes at Service pipe to the people.

8

The singing of Psalms commended and practised by Ambrose, Constantine the great, Basil, and the whole Primitive Church: but organs and prick-song were never heard of in the Church till Pope *Vitalian* brought them in.

8 *Athanasius* that great pillar of the Church, which he supported against *Arrianisme*, *Canendi usum in Ecclesiis interdixit, vanitates fugitans*: In detestation of superstitious vanities, he utterly forbad the use of chanting in Churches: but he forbade not the singing of Psalms in a plaine tune, by the whole congregation, which was then allowed, and highly commended by *Ambrose* and *Gelasius*, and practised by the Emperour himselfe, as *Eusebius* witnesseth in the fourth Book of the life of *Constantine the great*: *Cantare primus incepit, una oravit, conciones stans reverenter audiit, adeo ut rogatus ut consideres, responderis, sui non esse dogmata de Deo remisse & segnis audire*: This most famous Christian Emperour that ever the Church of Christ had, he first began to sing the Psalmes, he joyned with the people in prayer to God; standing up reverently, he heard Sermons, insomuch as being intreated to sit downe, he answered, it is not lawfull to heare the doctrine of God slothfully and carelessly.

So that he used not the gesture of standing superstitiously, as a ceremony more holy then sitting or kneeling, as our upstart reformers do in this Church of *Durham*, compelling all the people to stand, looking about them like fooles and noddies all the time that the *Nicene Creed* is sung with the Organ, &c. which Creed they can neither say by heart, nor understand one word when it is sung. But onely that religious Prince stood upon his feet, that he might the more attentively heare the Word of God preached.

Why Constantine stood to heare.

Neither

Neither is it likely the Emperour, on whose shoulders lay the manning of the weighty affaires of so mighty an Empire, had leisure to learn prick-song: but in a plaine tune he sung Psalmes to God with the whole congregation. Which singing of Psalmes in the vulgar tunes within these five yeates (now fifteen yeares) hath quite been banished out of *Durham* Church, contrary to the practice and custome both of this and all other Cathedrall Churches in the Realme of *England*, the Primitive Church also, &c. For thus saith *Basil*, if the Sea be faire, how is not the congregation assembled much more faire, in which a joynd sound of men, women and children (as it were of the waves beating on the shore) is sent forth to God? And the Book of Homilies report out of *Dionysius*, that hymnes were sung by the whole multitude of people in the Administration of the Communion.

Since the
yeare 1627.

But Pope *Vitalian* being a skilfull musician, and a lusty courageous chanter himselfe, (saith a reverend Father of our Church) first brought into the Church prick-song, descant, and all kind of sweet and pleasant melody. And because nothing should want to delight the vaine, foolish, and idle eares of fond and phantasticall men and women, he joynd Organs to his curious musick.

Thus was *Pauls* preaching and *Peters* praying (saith he) turned into vaine singing and childish playing, to the great loss of time, and to the utter undoing of Christian mens soules, which live not by singing and piping, but by every word that comes out of the mouth of God.

9 The Christians of the Primitive Church met together in secret caves and corners, for feare of persecutors, and there they sung *ante-lucanos hymnos*, as witnesseth *Pliny*, hymnes to the praise of God, in the morning before day, all the people sung together without any muscicall instruments: of which *Iustin Martyr* speaketh in his 170. Question: *Canere est pueris conveniens, non simpliciter, sed cum inanimis instrumentis canere, & cum saltatione, & crepisculis*. To sing is a thing very agreeable to the nature of wanton children, which are not content with simple singing, but they will pipe also and dance, playing with their hands upon timbrels and tabers. But saith he, *In Ecclesiis sublatum est ex carminibus, talium instrumentorum, & aliorum pueris convenientium, & reliatum est canere simpliciter, i. simplex cantio manet*. Out of the songs of Christian Churches the use of such instruments is quite taken away, and such like childish toys, and there is left onely simple singing in plaine tunes.

9
The Christi-
ans of the
Primitive
Church met
together to
sing Psalmes,
but they had
no muscicall
instruments,
saith *Iustin*
Martyr. Such
were left to
wanton chil-
dren and dan-
cers. Neither
must David
be imitated in
piping and
dancing in
the Church,
which David
never did.

Neither

Neither may we imitate the Prophet *David*, in bringing musickall instruments into our Churches, harps, lutes, trumpets and cymballs; for that was a part of the Leviticall service, in the tabernacle, and Temple, of which God himself was the author, not the idle braine of man. *David* bids that Gods name should be praised in the dance, and that praises should be sung unto him on the tabret and harp: *Psalm*. 149. And in the 68 *Psalm* he saith: *It is well seen* (O God how thou goest, how thou my God and King goest in thy sanctuary: the singers goe before, the minstrells follow after, in the midst are the damosels playing on the timbrells.

We may not be so absurd, as (understanding literally this mysticall song of the Prophet) to bring into this quire, even to the Communion table, or Altar, as they called it, our Sanctuary, or *Sanctum Sanctorum* as they make it, minstrells, and dancers, boyes, and girls playing on timbrells, and tabrets; if we doe, then may we also admit to the administration of the holy Communion, instead of decent Copes, ridiculous pie-bald vestments, used a long time by the youth of this towne, in their sports and may-games: which I my self have seene with great griefe of heart, and many more besides mee, have oftentimes seene a party-coloured fooles-coat (which cost 3. shillings 4. pence, worn even there, at the Communion-table; *Macula indelebilis hujus Ecclesie, & opprobrium sempiternum auctoribus sancta macula: B. Neale, Burgoine, Morecrofts*, the first introducers. of altars, images, tapers, candlesticks, with paultry copes.

10
Innovators in Durham have so changed services and Sacraments, as if they would have nothing done to edification, contrary to the doctrine of S. Paul and our Church, by inclosing it within rails, and separating it from the Church and Chancell

10 The book of common Prayer, the Articles of religion, Injunctions and Homilies, which containe the Doctrine of the Church of England; the denyers and oppugners of which doctrine are not found, but rotten members of our Church: those books I say, appoint, and command, all the service to be said and sung so as the people may understand all, and be edified thereby. But our new fangled reformers of *Durham*; *Cosin* himselfe, &c. have within these five years brought into this Church such a strange change of Services, nay such a confusion of the fore-noone Liturgie, that the greater part thereof, can no better be understood, then if it were in Hebrew or Irish. Nay the Sacrament it selfe of the holy Eucharist, is turned rather into a theatricall stage-play, then a representation of our Saviour Christ: his passion; At the administration of which so many pictures are exhibited to be seene, with other ceremoniall toyes and Popish trinkets, forbidden by the Act

of uniformity, and injunctions; And againe, so strange, ridiculous, and idolatrous gestures, with excessive noise of Musickall harmony, both instrumentall and vocall, at the same time, as the like was never used before, either in this, or any other Cathedrall Church, not onely of England, but of Spaine, Italy, France, and Germany, as travellers report.

11. Neither rest they contented with the horrible prophanation of the Lords Supper, with immoderate chaunting, and Organ-playing, and with other superstitious vanities; but the Sacrament of Baptisme also, they will not suffer it to be administred, without an heideous noise of musick, both of voyces and instruments.

As appeares on Sunday the seventh of September 1628. when a child borne in the Colledge was baptized in the Cathedrall Church at Evening prayer, after the second Lesson as the Rubrick directs.

In the meane time while one of the Prebendaries baptized the child (which is a principall part of Divine Service) two Prebendaries remaining in the Quire, commanded the Organist to play, and the Quire-men, and boyes to sing the rest of the Service, at the same instant that the Sacrament was administred, with such a noise, that they could not heare one another at the Font, to the great offence of many, and of Mr. Deane himselfe standing at the Font, who grievously complained of that insolent fact of two irregular Canons, disturbing most audaciously Divine Service, the like to which was never scene nor heard in any Church in Christendome.

Such immoderate piping and chanting, with setting up of Images and Altars, have bene even in the beginning of Reformation disallowed, and banished out of the Church of England.

For in the second part of the Homily, of the place and time of prayer, we are taught to praise God, that our Church is rid of the like piping and chanting, and playing on the Organs (they are the very words of the Homily) that was used in Popery, and that our Church is delivered from those things which displeased God so sore, and filthily defiled his holy house, and place of prayer.

And againe, in the same Homily wee read, they have provoked the displeasure and indignation of Almighty God, because they have prophaned and defiled the Churches with Heathenish and Jewish abuses, with Images, Idols and Altars, too too superstitiously and intolerably abused, with grosse corrupting the Lords holy

Not only the holy Communion, but the Sacrament of Baptisme also hath bene: horribly profaned, as well with images on the Font, as also with immoderate piping and chanting, contrary to the doctrine of our Church in the Homilies. Blaxton and Cefin.

ly Supper, the blessed Sacrament of his body and blood, with an infinite number of toyes, and trifles of their owne devising, to make a goodly outward shew, and to deface the homely, simple, and sincere Religion of Jesus Christ.

But now we ought greatly to praise God, for that such superstitious and Idolatrous manners, as were naught, and defaced Gods glory, are utterly abolished, as they deserved.

12
They that disallow the doctrine of the Homilies, which is the doctrine of our Church, against such profanation of Sacraments, what can they be but the whore of Babylons bastardly brood? they are no true children of the Church of England.

12. This is the doctrine of our mother the Church of England, in her Booke of Homilies; which whosoever, borne and bred in the same Church, rejecteth, he can be no other then a bastardly brat of the Whore of Babylon, the Church of Rome, unlesse he repent, and renounce his foule errors, and returne with teares to the bosome of his gracious Mother, whom he hath most ungraciously abused and offended, by setting up Altars and Images, and prophaning the Sacraments, &c.

For to speake plainly, me thinks these words of the Homily, point out in lively colours this our Cathedrall Church of Durham, as now it is changed, from that it was lately in our former Bishops time, in which these filthy Jewish and Heathenish abominations, and intolerable abuses, which in time of Popery provoked the displeasure and indignation of Almighty God, and prophaned the Lords Supper, the blessed Sacrament of his body and blood, being long since abolished, are now almost on a suddaine, restored againe with great advantage.

As appeareth by the immoderate piping, and chanting at that very time when the Sacraments are administred.

By having an excessive number of wax candles, whereof sixty on and about the Altar burning at one time.

By gilding and painting Images, and Angels, set up aloft round about the Quire.

By erecting a most sumptuous Altar, with brave furniture belonging thereunto, amongst which I have seene abominable and pibald Copes, used a long time at Masse and May-games.

By bowing downe, and worshipping the same Altars, so often, and so lowly, as never was seene the like in the Idolatrous Church of Rome.

13
Bowling to the Altar is an idolatrous Ceremony, brought in and practised by B. Neale and his Chaplains, Coffin, Linsell, Burgoin, corrupters of our Church with superstitious innovations.

13. But say they, we worship not the Altar, but God; wee bow the knee toward the Altar, not to the Altar, but to Christ supreme Lord, to whom all religious and divine adoration is due.

Whose death and passion are there represented at the administration

stration of that Sacrament ; Is this true ? then are the Papists more excusable, which believing the reall presence, of the true and naturall body of Christ, by transubstantiation, they worship his body with divine worship, and the Altar in respect of his body and blood offered thereon in the sacrifice of the Masse.

But our Altar-worshippers, never bow the knee to Christs body and blood, but to the Altar onely ; to the naked Altar, and that continually and daily, whether there bee a Communion or not, turning their backs to the Preacher in the Pulpit, and Ministers saying service, to the whole Congregation also, and the Bible it selfe, to which they never vouchsafe to make one leg ; as if there were more holinesse in an Altar stone, then in the sacred Scriptures, the Booke of life.

These their doings are directly against the second Commandment, Thou shalt not bow downe to them, nor worship them ; for, either their worship is Religious or Civill ; if it be Civill, they are absurd Ideots, in shewing more civility to a stock or a stone, then to a poore man or woman, much better then any Altar-stone, if he be a true Christian, to whom none of them will bow their bodies so reverently.

If it be Religious, they are abominable Idolaters in exhibiting Divine worship, due to God alone, to such contemptible creatures, as is an Altar of wood or stone.

Again, either they bow to the Altar in respect of God, or to God in respect of the Altar, both which respects, joyning together God and the Altar, being religious, not civill. make their bowing Idolatrous, and themselves Altar-worshippers, (as Bishop *Buckeridge* Roch. saith, *Nec aliud pro illo, nec aliud cum illo* : We may neither adore another thing instead of God, nor another thing with God, for he is sole a God.

Moreover, every Image when it is worshipped, is an Idol, and seeing the Altar is not truly and properly an Altar, but *simulacrum*, or *similitudo*, an Image or likenesse thereof, therefore the bowing downe of bodies to it, or before it, in regard of some supposed holinesse therein ; I say that religious, not civill adoration, or prostration, makes it an Idoll, and they that use such comely gestures (as they call them in their Articles) are *βωμολάχαι*, downright Altar-worshippers.

Surely such comely gestures, neither we, nor our predecessours, since the reformation of Religion, ever saw in this Church ; no nor

Comely gestures to the Altar, not to the Font, or ought els in the

Church. Altar cringers may as well be termed Altar-worshippers, as the Israelites Calf-worshippers

Worshippers of God make not legs to God, but falling down, kneeling, or standing, they lift up their hearts, hands and eyes to heaven, as we are taught to pray,

Our father which art in heaven.

When friends part one from another, they mutually make legs, kissing their leave. When B. Lawd or D. Coffin going out, turn back to make legs, do they take their leave of God? do they depart from God?

the name of an Altar; for the Communion Table was heard of amongst us (as you may well remember) till very lately a company of innovators, Bishop *Neales* Chuplines and favourites began to corrupt and confound our old services, Sacraments, and Ceremonies.

14. They call them comely gestures, which are indeed Fryar-like, most ridiculous, and phantastical, and (as they are used in a principall part of Gods service) they are not only histrionically, and mimickall, but impious and Idolatrous.

Why are not the like comely gestures used at the Altar of the Font, when the Sacrament of Baptisme is administered? Is not Baptisme as comely a Ceremony, because so many legs, and curches, no not one at all is made to the Font; Is not comelineffe fit for all times and places in the house of God? Must the Altar at the East end of the Church be so duckt unto, and worshipped with comely gestures, and the West-Altar want all comelineffe of gestures?

But it offends them, that they should be called Altar-worshippers, so it would have done the Idolatrous Israelites, if one had called them Calf-worshippers; for they professed themselves to be worshippers of God which brought them out of the land of Egypt, which they knew their golden Calf did not.

Therefore *Aaron* built an Altar before it, and made proclamation, saying, To morrow is a feast to the Lord; Then the people shouted, and sang, and danced about the Altar, and the Calf with great devotion, *Exod.* 32. and perhaps made low legs and curches, beholding so goodly an object; a Calf of gold which religious admiration; as some of us doe to our gay gilded Altar.

For every man and woman which makes a leg or curchee, they do it to some visible object directly before them; as *Abraham* and *Let* did to the Angels that came unto them in the likenesse of men, and to the people of the land before whom they bowed themselves, with civill reverence, as *Jacob* also did, when he met his brother *Esau*, hee bowed his body thrice to the ground to appease his wrath.

But when they, or any else did worship God, they did prostrate themselves upon their faces, or fell downe on their knees, lifting up their hearts, with hands and eyes to heaven, they used not to make legs to God above in heaven.

And this the very Heathen knew by the light of nature, for the Poet speaking of *Cassandra*, King *Pryamus* his daughter, which

was taken prisoner, at the burning of Troy, writeth thus in an
Æneid.

*Ad caelum tendens ardentia lumen frustra,
Lumina, nam teneras arcebant vincula palmas.*

Vp to the skies in vaine her eyes *Cassandra* she lifted,
Eyes; for palmes of her hands from lifting manacles hindred.

She implored the help of God above, in her distresse, lookind
upward, she made not a low crouch to God in Heaven, whom she
saw not: so it is said of *S. Stephen* in the seventh of the *Acts*,
That he looked up to heaven, and saw the glory of God, and *Iesus*
standing at the right hand of God, and said, Behold I see the heavens
open, and the Son of man standing at the right hand of God.

It had beene an absurd thing in *Stephen*, to have made legs to
God the Father, and his Son *Christ*, whom he saw above his
head in heaven; as our leg-makers say they doe to God and *Christ*,
at the Altar before them.

For although God be every where, round about us, as well at
the Font, in the West end of the Church, as at the Communion
Table in the East: and although heaven be round about the world,
yet every man whereloever he be, even our Antipodes, are taught
by the light of nature to apprehend the glorious majesty of God,
to be above his head in heaven.

There to be worshipped, with lifting up of heart, hands, and
eyes, and not in those parts of heaven which are before, behinde,
on the right hand, on the left, or under our feete (as it seemeth) on
the other side of the world. *Christ* teacheth us to say, Our Father
which art in heaven.

Indeed the Gentiles which worshipped visible Deities in their
Images or annexed to them, bowed downe their bodies before the
same Idols, as that *Roman Q. Cincinnatus* did, of whom *Cicero* re-
porteth these verses,

*Constitit am solem exorientem forte salutans,
Cum subito à dextris Roscius exoritur.*

Vp as he rose once stood I the Sun with a congy saluting;
Roscius o'th right hand, when I spied on a sudden arising.

So that he bowed his knee reverently to the Sun before his face,
not above his head, no higher appearing above the Horizon; then
the height of *Roscius* standing on his feet.

In like manner our Altar-worshippers, bow their bodies downe
to the ground to the Altar standing on the earth, directly before

their faces, yet they say they make legs to God, and to Christ, not to the Altar, then which what can be more absurd?

When they have done their ~~prostration~~ upon their knees, then to stand up and to make a low leg to God, and going out of the Quire doore, to turne about, and looking on the Altar, make a leg againe to God, taking as it were his leave of God, and farewell, departing from God, as one ~~in death~~ of another, they take their leaves, bid one another farewell, when they part company, shake hands, and mutually make legs.

To teach the Coristers, going up to the Altar, to make legs to God, when they light the Tapers, and when they have done them, to goe backwards with their faces to the East, and looking on the Altar, make legs againe to God; at every approaching neere it, and every departing from it, at the taking up, or setting downe of any thing upon the Altar, ever and anon to make a low curtsie, to make a profound leg to God, especially going out of the Church, as it were taking his leave and departing from God, which is a phrase of speech, as absurd as the action it selfe is vaine, superstitious, and Idolatrous.

15
D. Coſin diſ-
honoured and
reviled Chri-
ſtian people
in the
Church, yet
he made low
legs, to the
Altar, ſo low,
that his
breech was
higher then
his head, as
was proved
before the
Lords in
Parliament.

15. Again, are they not absurd Idcofs, or rather incarnate devils, who in time of Divine Service, will take poore men ſtanding quietly in the Church, and thruſt them out by their heads and ſhoulders, calling them Pagans; Why ſtand you here you Pagans, if you will not obſerve the Ceremonies of our Church, get you out of the Church.

Who will ſay to others, even Gentlewomen of the beſt rank, ſitting in their pueſ; Can ye not ſtand you laze ſows? taking them by their armes, and tearing their ſleeves to raiſe them up, when the Nicene Creed is ſung; thus Doct. Coſin did.

Who going up to the Altar in a Cope, will ſay in his pride and contempt of poore people, ſtand out of my way ye dirty whors, diſhonouring the Image of God in them, and immediately make a low leg, downe to the ground, before his Idol the Altar, honouring it, being a ſtock or a ſtone, having unchriſtianly, and uncivilly, diſgraced, and abuſed his Chriſtian brethren & ſiſters at the ſame time.

Durham high
Altar the
greateſt idoll
that ever
was in the
world.

But the holy Altar, ſay they, is not a ſtock or ſtone, neither may it be called an Idoll: Not an Idoll? I doe not thinke that any Idoll in the world was ever ſo worſhipped, as our Durham Altar hath beene.

Not the Image of *Jupiter Olympius*, or the *Philistines Dragon*, or
the

the Babilonians *Bel*, or the Trojans *Palladium*; not *Apis* or *Am-bis*, Oxe or Crocadill, Dog or Cat, *qualia demens Aegyptus portenta colit*? or any other monstrous Deity of the blinde Egyptians, that forlorne and miserable Nation, before the comming of Christ, who enlightned them with the knowledge of the Gospel, was ever so worshipped, or had so much cost bestowed on them. When they once fell down on their faces before those Idols, they had done for that time; but every accessse, and every regresse, and every turning, and every rising up, and every sitting, and kneeling down of the Priest and others about the Altar, whether there be a Communion or no, hath a low leg to the Altar.

Neither are they common curtseys, ordinary legs, such as servants and petitioners use to make to their Lords and Masters, but they are wonderfull solemn, very profound incurvations, before the venerable Altar, so low, that they seeme sometimes to touch the ground with their noses and beards.

16. When it was a Table standing in the midst of the Quire; it was as good, and as holy as now it is being turned to an Altar, at the East end of the Church, yet no man or woman, bowed his, or her body to it then, as now they do in a prodigious manner.

Which superstitious ceremony of bowing to that Idoll, was generally received, and practised amongst us, but within these foure or five yeares, by the example, perswasion, and compulsion of our new fangled Popish Arminians, without any warrant of Gods Word, or direction of the Church, in the Book of Common-prayer, Canons or Injunctions. Nay, it is contrary to the second Commandment, and forbidden by the Act of Vniformity, and the 12. Canon, and consequently punishable both in the commanders and obeyers.

Our Saviour Christ, when he lived upon earth was bowed unto and worshipped, by them that acknowledged him to be the Son of God. The Magi Wisemen of the East fell on their faces, and worshipped him; they did it once, neither they, nor the Shepheards, nor the blessed Virgin his Mother, nor *Ioseph* her husband, danced round about him lying in the cratch or manger, ever and anon making low legs before him, behinde him, on his right hand, on his left, now one after another, now all at once; as daylie is done at our high Altar, in Durhant, sometimes far off, sometimes close by it, now at the South end, now at the North end, now at the West side, sometimes going forwaad towards it, sometimes going backward from

16

The Communion table was never so worshipped with bowing? down before it. And it is a forbidden ceremony both by the Word of God in the second Commandment, and the Church of England. Our Saviour Christ living on earth was never so worshipped.

Our Lurhym
Innovators,
Cofin and his
fellowes,
who have
obtruded to
the Church
such strange
alterations of
services and
ceremonies,
set up altars
and images,
and bow
down before
them, may
they not
rightly be
termed super-
stitious Cere-
mony-mon-
gers and ido-
laters?

18

May not the
people be ex-
horted to
communicate
in their owne
Parish Churches
where the Sacrament
is rightly ad-
ministered, and
so beare to
receive it in
our Cathed-
rall polluted
with idolatry,
Iaist we re-
ceive our
own damni-
tion, as the
Church of
England
teacheth in
the Homilies?

from it, still nodding their heads, and making legs and curtseys: At which time a delicate noise is heard of Organs, Pipers, and Singers, filling the peoples eares with heavenly harmony, as was done when *Nabuchadnezars* golden Image was consecrated and worshipped.

17. They that lately have brought into our Cathedrall Church such fanaticall topperies, such unlawfull rites and abuses, whereby it is defiled, the service disordered, and the Sacraments prophaned, as the Homily teacheth: They that without authority, and against authority even the soveraigne authority of our religious Kings and Princes and Parliaments which established the whole forme of our Liturgy and Ceremonies, in decent and comely manner.

They that with an high hand, and great violence, durst presumptuously adventure, to innovate all things in our Liturgy, to overthrow the well settled state of the Church, to put us out of the possession of our Religion, and forme of Service which was left unto us by our Ancestors, and we had quietly possessed above sixty yeares.

They that not onely observe themselves, but compell others to observe and approve, their before mentioned ridiculous fooleries, superstitious vanities, abominations, and Idoltries, contrary to the custome and practise of this Church, contrary to the example of other Cathedrals of this Realme, contrary to Laws, which straitly forbid under great penalties, all Rites and Ceremonies not appointed, & prescribed by the Book of Common Prayer & Injunctions.

May not such rightly be termed new-fangled Ceremony-mongers, Idolatrous Altar-worshippers, seditious Innovators, schismaticall, factious, and turbulent breakers of the peace, and contemners of governours? nay rotten members, and rebellious sons of this our Mother the Church of England, whose doctrine and discipline they renounce, they corrupt and contemne it, they shoulder it out with Popish cashiered antiquities, and outlandish Arminian novelties.

18 Now I pray you, you I say, the people of this City have you not Churches at home in your own Parishes, not yet polluted with Idols, and Communion-tables not changed into Altars, where you may receive with comfort the holy Communion, in plaine and simple manner, as our Saviour ordained, and the primitive Church practised, and the Church of England prescribeth.

But you must needs come hither, and wilfully make your selves par-

partakers of our sins, and superstitious vanities, when you need not; seeing that the holy Sacrament is not rightly administred in this Church of Durham as it was in our former Bishops time.

And where it is not lawfully ministred, there it cannot safely be received without the danger of damnation. Take heed to your selves, I warned you before, even this time two yeares, and now I preach to you the same doctrine againe, that I may discharge mine owne conscience, and save both mine owne soule, and yours, if you wil heare & obey the voyce of God in this place out of my mouth; as I am charged to speake, and so do, in *Ezek. 3. 17.*

For thus the Church of England teacheth us in the Homily of the worthy receiving the Communion in the first part thereof.

We must addresse our selves, to frequent the same Sacrament, in reverent and comely manner, lest as physick provided for the body, being misused, more hurteth then profiteth; so this comfortable medicine of the soule, undecently received, tendeth to our greater harne and sorrow.

But above all things, this we must be sure of especially; (saith the Homily) that this Supper be in such wise ministred; as our Lord and Saviour did and commanded to be done, as his holy Apostle used it, and the good Fathers of the primitive Church frequented it. For, as that worthy father *Ambrose* saith, He is unworthy of the Lord, that otherwise doth celebrate that mysterie, then it was delivered by him; neither can he be devout, that otherwise doth presume to receive it, then it was given by the Author.

Now who knoweth not what strange alterations have beene brought into this Church, within these few yeares, how the Ministers of this Sacrament have presumed lately to change in many things the administration thereof, not onely from the practise of the primitive Church, and the institution of the author Christ; but also from the Rubricks, and Canons of the Church, and the ancient usuall custome of this place.

For it is turned rather into a theatriall Stage-play, where mens eares are filled with pleasant tunes of muscally instruments; and voyces of not communicating fingers, and their eyes fed with pompous spectacles of glittering pictures, and histrionical gestures of men arrayed in massing and pipall, not decent robes.

And other unlawfull, superstitious, and vaine rites, and ridiculous ceremonies are used; with which that holy action is defiled and disgraced: Therefore I did well, and according to my duty and vo-

cation, in admonishing that Congregation then assembled, to receive as they were wont to doe, in their owne parish Churches, as our Church commandeth, and to forbear from communicating in this Cathedrall Church, till things were amended, which lately were mar'd; lest receiving the body and blood of Christ, in uncomely and unlawful manner, it should tend to their greater harme and sorrow, as the Homily teacheth.

19

The celebration of the Lords supper, is the naturall of his death and passion, caused by our sins: therefore it is a time of lamentation and weeping, not of rejoicing, not of pompous and glorious ceremonies, not of musick and melody.

Augustine saith upon *Psal. 21. Tempus lugendi est, cum passio Domini celebratur, tempus gaudiendi est, tempus standi, tempus consistendi, & deprecandi*; When the Passion of the Lord is celebrated in the holy Communion, by the breaking of his body, which is the bread of life, and powring out his blood, which is the true *aqua vite*, the refreshing, the comforting, the quickning wine and water of life to languishing and dying soules.

That is a time of mourning, a time of sighing, a time of weeping and lamenting, a time of confessing, and begging pardon, it is not a time of piping and singing, of wearing and beholding brave cloathes and pictures. And *Cyprian* saith, In the presence of the Lord, teares doe never beg pardon in vaine, and the sacrifice of a contrite heart never receives repulse. And againe, he saith, in treating of the Lords Supper, and the receiving thereof, As often as I see thee sighing in the presence of the Lord, I doubt not but the Holy Ghost is breathing upon thee: *Cum intueor fletum, sentio ignoscendum*, So often as I see thee weeping, I perceive God pardoning. And who comes to crave pardon of an angry King, and terrible Judge, whom he grievously offended, with many haynons crimes deserving death, who, I say, dare come into his presence, *Pompasice, & gloriose*, saith *Cyprian*, pompously and gloriously, in flanting apparell, in goodly Babylonish robes, imbroidered with Images of silver, gold and pearle, and with an excellent consort of Musicians singing merrily, piping and playing joyfully and jollily.

And *D. Buckeridge* the late Bishop of Rochester, now of Ely, saith very well, in his Book of kneeling at the Communion; What hath musick to do with mourning? or a song of mirth, with a day of the greatest sorrow, which is the Passion of Christ, when the seeds of contrition and repentance must be sowed with teares, that the harvest in Heaven may be reaped with joy.

And againe, we must come weeping before him, that offered up supplications, and prayers, with strong cries and teares to redeeme us, *Heb. 5. 7*. Wee must prostrate our selves humbly before our Judge

Judge that is offended by us, and weepe before him; whom we would pacifie with our teares and compunction; So then, faith he, since we come to the Lords house, and table to pacifie him, let our language be such, that we stir him not to more anger; we must shut up our senses that they wander not; our eyes must see Gods beauty, not godd and after vanities, and send teares as Embassadors: Our cares must attend the word of truth, not delicious tunes of muscalle melody.

20 Why then are set before us so many objects of vanity, so many allurements of our outward senses, our eyes & cares, & consequently our minds from the meditation of Christs death & passion, and our sins which were the only cause of all our miseries, & his lamentable sufferings. Can such paltry toys bring to our memory Christ and his blood-shedding? Crosses, Crucifixes, Tapers, Candlesticks, gilded Angels, painted Images, golden Copes, gorgeous Altars, sumptuous Organs, with Sackbuts and Cornets piping so loud at the Communion table, that they may be heard halfe a mile from the Church? Bernard saith, no. *Orantium in se retorquens affectum, impediunt affectum*: Such glorious spectacles, draw away from God the minds of them that pray, they further not, but hinder entire affections, and godly meditations.

The consideration of which impediments of devotion, moved our most learned and religious King James, when he received the holy Communion in this Cathedrall Church, upon Easter-day, 1617. to give charge, or at least in his name charge was given (upon my knowledge I speake it, and in my hearing, in mine own house) that the Communion should be administr'd in plain manner; & it was expressly commanded, that no chaunting should be used by the Quiremen, nor playing on the Organs or other Instruments: Which my selfe being treasure of this Church at that time, and receiving the Communion with his Majesty (as my office required) I did see, & take order, should be performed, according to the Kings pleasure & direction; at which time there were no Images, or other gay and gaudy monuments of superstition and Idolatry to be seene.

Two Copes indeed were worne, both decent, as the Canons prescribe, not party-coloured nor pibald, like ours at Durham, but plaine without any picture, or other imbroidring of Crosses, or Images, which the doctrine of the Church of England, in the book of Homilies, and Injunctions, straightly forbids in our Churches to be used at any part of Gods service, especially at the Communi-

20
Such gaudy ornaments and paltry furniture as are used in Durham Cathedral at the Communion, with organs & other musick, hinder godly meditations, therefore K. James when he received the Communion at Durham on Easter Day 1617. commanded all things to be done plainly without musick or other bravery.

on table, or in windowes above it. And shall we affect so exquisite and extraordinary bravery, such a deale and so great variety of delicious musick at the receiving of the holy Communion, an action of the greatest humiliation and mourning, which the religious wisdom of so learned a Prince forbad, and refused.

21
When we come to Gods Table we must endeavour to pacifie his anger with our humiliation and mourning, and not provoke him against us with our proud behaviour, merriment and flaunting bravery.

21. When we come to Gods house, and sacred table to pacifie him (saith the Bishop of Rochester, in his Book of kneeling at the Communion, pag. 19.) our carriage must be such, that we stir him not to more anger; and how can he but be angry, when we turne our mourning into merriment, our fasting and prayer into stage-playing, saith he? And again, in the same book, we must weep before him, to wash away our sins, and deplore and prevent our present and future misery: The depth of sin, saith he, pierced not only his hands and feet, but his heart also; in which he offered up prayers and supplications, with strong cries and teares, that he might overcome the clamour of our crying sins.

And if our Saviour wept for us, the Redeemer for the redeemed, we have much more reason to weepe for our selves, and let none be found so prophane amongst us, that when the son of God wept and suffered for our redemption, we should laugh, and make merry, pipe and sing at our condemnation, as if we were senselesse of our owne confusion. We may not presume to cate the bread of Heaven, and forget the duty of sinkull, and earthly men that are but dust and ashes.

Reverend and dreadfull mysteries must have receivers that come with reverence and dread; and such as our action is, such must be our affection, that is, to receive that with feare and trembling. (and not with piping and singing) which is so fearefull and dreadfull in it selfe.

And then he concludeth, with this admonition; Behold thou sinner how great reproaches Christ suffers at thy hands, who by thy wilfull impieties, doest crucifie againe to thy selfe the Lord of life.

And then resolve, that as Christs hands, and feet, and head, and every poare and passage of his body, was a fountaine of mercy that runs in his blood: so shine heart must be as a spring of sighs and groanes, and thine eyes must be as fountains of teares, to wash with Magdalen; not so much Christs feet, as thine owne soule.



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